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comprehensive and thorough discussion certainly deserves the careful attention of every student of the subject.

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### STUDIES IN EARLY CHURCH HISTORY

Beginning with the closing decade of the last century and continuing to the present time, there has been displayed a marked activity in discussing the subjects of the eucharist and penance. This discussion, as it has been developed both by Catholics and Protestants, has been summarized with eminent fairness and success by Professor Rauschen of the Catholic Theological Faculty of the University at Bonn.<sup>1</sup> Nor is the work a mere summary of others' opinions; Rauschen, himself, takes part in the discussion and speaks authoritatively for Catholic scholarship, particularly, for example, in the sections on "Public Penance," and "Public Confession." That he has acceptably represented the views of Catholic scholars is attested by the almost immediate translation of his work into Italian and French. It is in the latter form that Professor Rauschen's book has reached this Review.

Besides giving an orientation on the subjects of the eucharist and penance, Professor Rauschen's book serves anew to emphasize a fact of interest to scholarship at large, namely, the tendency on the part of Catholic and Protestant scholars to be drawn onto common ground by their mutual allegiance to truth. Thus, for instance, while Protestants were formerly unwilling to admit the existence of belief in the Real Presence either in the second or the third century, representative Protestant scholars like Loofs and Harnack now hold that this belief was widespread as early as the time of Justin Martyr. On the other hand, we find Rauschen ready to agree with Drews that the Roman canon of the mass underwent a considerable change in the fifth century. Furthermore, one sees Protestant and Catholic scholars contesting against Protestants and Catholics over the interpretation of Pope Callixtus' (217-22) decree concerning penance. In the case of Wieland, one even sees a Catholic maintaining not only that the idea of an objective sacrifice cannot be found in Justin (going beyond Loofs in this respect), but also that the idea cannot be found at all in the primitive church.

<sup>1</sup> *L'eucharistie et la pénitence durant les six premiers siècles de l'église.* G. Rauschen. Traduit par Decker et Ricard. Paris: Gabalda et Cie, 1910. xi+245 pages. Fr. 3.

In conclusion, it may be of interest to note that Lea's *History of Auricular Confession and Indulgences*, while esteemed for its conscientious research and impartiality, is held to be conditioned in value by the author's lack of general information on the first Christian centuries.

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A recent important book by a Roman Catholic discusses the papacy or rather Roman primacy at the time of Cyprian, bishop of Carthage<sup>2</sup> (+258). Koch is a product of Roman Catholic education, a pupil of Funk's, and an ordained priest of the Roman Catholic church. He is also one of the best equipped scholars in his field, of extraordinarily keen and trenchant mind, and possessed of a brilliant literary style. And last but not least, Koch is thoroughly fearless and honest with himself and others on the results he reaches.

In this book Koch has made a searching examination of Cyprian's testimony on the existence or non-existence of a Roman primacy or papacy in his time. He finds, in brief, that "Cyprian knows no universal episcopate of the Roman bishop, no infallibility, no primacy, no 'pope.' Not the Roman bishop, but the whole episcopate, the totality of all bishops is the unifying center" of the church.

This result will be a surprise to not a few Protestant readers, conversant with the usual church histories. It goes beyond Harnack in his *History of Dogma*. It was no less than startling to less open-minded Catholic scholars, as the seven-column review given it in the *Theologische Revue* of October 4 shows. All that the reviewer, Karl Adam, finds himself able to save of the old position under the powerful rays of Koch's searchlight is the nebulous proposition that "at any rate a certain primacy and a certain obedience remain assured to the Roman church." And this is saved only at the cost of the confession: "So long as the ecclesiastical writers must be explained by the same philological means as the profane ones, so long Koch's exposition of the meaning of the words pure and simple is unassailable." Nothing that we might add will be able to set forth the genuine worth and value of Koch's work in clearer terms.

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<sup>2</sup> *Cyprian und der Römische Primat.* von Hugo Koch. ["Texte und Untersuchungen" herausgegeben von Harnack und Schmidt, xxxv, i.] Leipzig: Hinrichs, 1910. iv+174 pages. M. 5.50.